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The only remaining scripture pleaded in defence of slavery, is the fourth and tenth commandments. Here because in the one, the master is required to see that his man-servant or maid-servant do not break the Sabbath, and in the other, the man-servant or maid-servant is forbidden to covet the man-servant or maid-servant of another, it is, therefore, inferred that God here recognizes the existence of slavery, and protects to the master the right of property in the slave. To this we reply: THERE IS NO EVIDENCE THAT THESE COMMANDS HAVE ANY ALLUSION TO SLAVES.

Because 1. The word servant in English, and "ebed" in Hebrew, does not necessarily mean slave, as we have abundantly shown. Nor is there anything in the connection here that demands such a signification of the words. 2. The Hebrews were just from the land of bondage themselves, and now escaping from their lives through the wilderness; and it is rather laughable to talk about their having slaves. These commands were given them only a few days after their exit from Egypt.

3. The master's duty to restrain the servant from violating the Sabbath, rested, not on the ground that the servant was his property, but upon the ground that the servant was a member of his household; just as his wife and children were members of his household, but not slaves. Therefore, it was the duty of the master to see that the servant did not violate the Sabbath. On the same ground it was the master's, or householders duty to see that the "stranger within his gates" did not violate the Sabbath.

Now if the master's duty to restrain the servant from violating the Sabbath, rested on the ground that the servant was his property, then the stranger that was lodging within his gates, and his children were slaves. But this would prove too much, and, therefore, proves nothing. No one will claim it.

The same principle obtains in Lev. 22: 11. The servant of the Priest might eat of the holy things because he was a member of his family, and was necessarily circumcised, see Exod. 12: 43, 44 and Gen. 17: 10, 12, and not merely because he was bought with his money. If the latter were the reason why he might eat, then his dog, or ox, might eat, if money had been paid for them.

But it is claimed that the tenth command recognises and protects slavery; because it is maintained we can covet only that which is held as property by our neighbor. Let us test this position also.

To covet is to desire without a willingness to give an equivalent, or "to desire unlawfully." My neighbor has a white boy bound to him for six or eight years. The boy is very sprightly. Cannot I covet that boy—desire him without a willingness to give an equivalent, though he be not the slave—the property of my neighbor. The same would be true if the boy were only a hireling. Because I may covet his wife, or his child, does it follow that he is my slave—his property? Every man knows better. Then a man may covet that which is not held as the property of his neighbor.

2. This command would be necessary though the servant of my neighbor was not held as a slave, and unlawfully held. To illustrate, my neighbor has a piece of stolen cloth; I may covet the cloth, and yet it would be as wrong for me to covet the cloth as though he lawfully, or rightfully owned the cloth. Covetousness is wrong in me, (1.) because of its influence upon my own heart. (2.) because of the effects it may produce upon society; the outrages it may lead to. Hence it is wrong to covet, even that which is wrongfully held. Then the command is necessary; and yet at the same time the servant held may be unlawfully or wrongfully held, and the command may be used without implying any right to enslave. Lastly, this command and the eighth command are death to slavery. They strike at the very foundation of slavery, and forbid the elements that compose it. "Thou shalt not steal." "Thou shalt not covet any thing that is thy neighbors." The term neighbor, as here used, means any one of the human family. About this there can be no controversy; because (1.) The original Hebrew word "rea" denotes a fellow-being, and one of the human family.

(2.) The commandments or moral law regulated our duty, not merely to those nearby us, but to all and every one of the human family.

If we say the command has reference only to those near us, then it will read thus: "Thou shalt not covet, or steal the property of one near by, but you may of one far off." Now, every man knows that it is just as wrong to covet the person, or property of one who is ten miles from us, as one who is ten steps from us. The Saviour uses the word in the same sense when he says, "Love thy neighbor as thyself. Luke 10: 27. Matt. 22: 39. That is, you shall have the same regard for your neighbors rights, welfare, temporal and spiritual, as you would have him have for yours. Matt. 7: 12.

He showed the Jew that his neighbor was one of another nation, even the Samaritans—a people despised by the Jews.

The word may be used in a secondary sense denoting one nearby us, but as here used, and in many other places in the Bible, it means any one of the human family.

Then the command of God is, "thou shalt not steal." "Thou shalt not covet anything that is the right of a fellow-being." Now either, or both of these commands, together with the whole moral law, recognise the fact that man has rights; for the protection of which the law was given. Remember, the law was not given to invest rights, but to protect rights already existing. And the law recognises these rights as belonging to man as man—to every individual man. Among the rights thus protected, are the rights to protection of person, protection of character, protection of property. These rights necessarily presuppose the right of personal ownership—the foundation of all other rights—in which all others inhere. I cannot acquire, or hold property unless I own myself. It may all belong to the man to whom I belong. So with the other rights here guarded. The moral law then recognises the fact that man has rights, a right to himself—to his limbs, his mind, his body. A right to his time, his labor—the proceeds of his labor, for this is the property guarded by the eighth command. Now the command forbids not only that we shall not take from man these rights, but that we shall not covet any thing that is thy neighbors." Does he own his hands, his feet, his body? We can't speak of them without implying that they belong to him, and not to us. Now we may not covet any thing that is our neighbors.

Then, moral law not only forbids the beginning of slavery in the heart, but every element that composes it. And the man that enforces his fellow man, violates the moral law—the known and visible violation of which, is eternal death, for "sin is the transgression of the law," and "the wages of sin is death."

"But," says one, "I did not enslave—desire to enslave, is his liberty, his rights. I found him already deprived of them by another man; and with Dr. R. I am ready to admit, that the slaves were 'unrighteously enslaved by others.' Debate, page 81. True, you may not have commenced the 'unrighteous act' of enslaving, but you are continuing, prolonging, perpetuating the same act. And pray, dear reader, tell me the difference between beginning an unrighteous act—slavery—and knowingly continuing the same act. You are prolonging the same act which you admit to be sinful; for, says John, 'All unrighteousness is sin.' 1 John 1: 8, 10.

The admitted point may be held before you, until it is engraven there so as not to be forgotten. My neighbor seizes you, binds you hand and foot with a rope, and dies, leaving the rope in his hands. I continue to keep you bound by holding it. All the while the friends of humanity are entreating me to desist from my 'unrighteous act,' and I very gravely say, 'O! it was 'unrighteous' and cruel in my neighbors to bind you as he did, but all that I am doing is just to hold on to the rope. Now how would you look upon me, and how do you suppose God would?

To take another illustration, that in substance has been used. My neighbor seizes you, builds a prison, compels you to toil for him in the prison, locks the door, wills the key to him, and dies. Now every man knows that I am guilty of the sin of slavery—an 'unrighteous act,' if I do not open the door and let you out.

The application of the above is easily made. Others have bound the poor African, and you are holding on to him—keeping him imprisoned.

But says one, "my slaves were not kidnapped, they were born slaves." I answer,

1. "God did not make them slaves in the womb."

2. The civil law does not compel you to hold them as slaves, and if they are slaves you have made them slaves, and are now guilty of the acknowledged sin.

3. Says another, "I have raised my slaves; I have bought them, unless they have raised themselves and you too, and you have raised your son, who is now twenty-one, and may you therefore hold him as a slave? No! says the world. If then you may not enslave your son, much less may you enslave the son of another man."

But say you, "I have one more excuse, and it is this: The civil law makes the slave my property." I answer,

I answer, the moral law, as we have seen, does not: the civil law cannot. The moral law as you remember, does not come to invest rights, but to declare and protect rights already existing—rights inherent in man as man—rights natural to all men. And every human being has a right to claim protection under these laws. Now, the province of human law is the same; and may never contravene the moral law. To prove both these points:

1. Civil law, like the moral law, is given not to invest rights, but to protect rights in man already invested. Blackstone says man has natural, or absolute rights, and the "primary object of Law," (i. e. civil law), "is to maintain and regulate these absolute rights of individuals." Vol. I. p. 69.

Our own laws are framed on the same principle. We do not mean that the enslaver secretly perverts the property of the slave, which is called to be held, but that the form of law he forcibly deprives him of his liberty—the free exercise of his mind and body for his own good, that of his family, and the glory of God; rights of which naturally and rightfully belong to every unoffending and law-abiding man. In this way the enslaver violates the moral law; as may be made perfectly plain to every man.

So with the eighth command. When it forbids that he who is authorized to have a slave made a letter by. By the spirit of a law we understand the meaning, design or intention of the law which may be much more extended than the letter. Hence the law, like the eighth command, forbids by classes, and not every specific crime of that class. In doing so, it usually forbids the highest crime of that class; always including every minor crime of the same nature. The sixth command forbids that we shall murder or kill the body of our neighbor. In so doing, it forbids the greatest offence that can be offered to person and society, and thereby forbidding all other offences against the person of our neighbor or fellow-being.

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basis or principle. In our Declaration of Independence, the political faith of the Nation, we declare that all men are created equal, (i. e. so far as natural rights are concerned), and have certain inalienable rights; among these are life, liberty and the pursuit of happiness. These rights, governments are instituted among men, deriving their just powers from the consent of the governed.

Now, when human and civil governments, instead of protecting rights, attempt to take away those which they say "ALL MEN" possess—are inalienable, and endowed by their Creator, they step out of their province, and attempt to subvert the very end for which they were intended; namely, the protection of rights.

Again, when our government essays to enslave, and deprive its own subject of his natural rights, it attempts a glaring absurdity, and its own criminality. It has already declared to the world, that governments derive their just powers from the consent of the governed; and then without obtaining their consent, (and by consequence the just necessary power), essays to enslave three millions of its own subjects; as though my arm should attempt to enslave the body from which it derives its strength. Our government then upon its own admission, has no right to take away from its own subjects or body, those rights which it never invested, but which to 'all men are inalienable,' (if inalienable governments themselves cannot alienate them), and which they were designed only to protect. Indeed it cannot; not having the just or necessary power "from the consent of the governed."

And second, civil law or government may never contravene or oppose the moral law, or law of rectitude. Blackstone says, "upon the law of Nature and Revelation all human laws depend." * * * No human laws should be suffered to contradict these. "Nay, if any human laws should allow, or enjoin us to commit a violation of the revealed law, we are bound to transgress that human law, or else we must offend both the natural and Revealed law. pp. 23-29, Vol. I.

The same truth was by inspiration uttered, eighteen hundred years ago; "when Peter and the other apostles answered and said, we ought to obey God rather than men." Human laws can never change what God has made right. "They cannot make black, white; right, wrong; nor wrong, right." Then, if the moral law be against slavery, it is equally against the civil law, and the civil law is against the moral law. And now dear reader, if the above be God's truth, place yourself upon it. Hide not your light—bury not your talent, be not a traitor to your God and your country, but speak with the assurance that truth is mighty and will prevail; for it is leagued with God.